

The Catholic Library World

OFFICIAL ORGAN OF
THE CATHOLIC LIBRARY ASSOCIATION

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No. 10

FR. O'BRIEN OF ST. BONAVENTURE ELECTED PRESIDENT OF C. L. A.

Sister M. Reparata, O.P., reports the results of the recent mail balloting as follows: President, Rev. Albert C. O'Brien, O.F.M., St. Bonaventure College, St. Bonaventure, N. Y.

Vice-president, Rev. Colman Farrell, O.S.B., St. Benedict's College, Atchison, Kan.

Secretary-Treasurer, Paul R. Byrne, University of Notre Dame, Ind.

Executive Council, Rev. F. A. Mullin, Catholic University, Washington, D. C.

Sister Cecil, C.S.J., College of St. Catherine Library School, St. Paul, Minn.

The elections committee comprised Sister M. Reparata, O.P., chairman, Sister Ignatia, S.S.N.D., and Miss Camille Rigali, all of Chicago and vicinity.

FORDHAM UNIVERSITY HOST TO MANHATTAN UNIT MAY 15

Organization meeting of the Manhattan unit was held at Fordham University Library, Saturday, May 15. Mr. Laurence A. Leavey, librarian, assembled a well-rounded program which was keenly enjoyed by representatives from a score of institutions in and about New York City. Dr. FitzGerald gave a talk on the history of local units, their aims, etc. Brother Thomas discussed the preservation of historical records in local communities.

After the formal program was concluded a tour was made of some of the University libraries and the new Prep Library. Plans were made for the next meeting to be held in October at St. Vincent College.

KANSAS-MISSOURI CONFERENCE AT ST. BENEDICT'S COLLEGE

A round table meeting of the Kansas-Missouri unit was held recently at St. Benedict's College, Atchison, Kan. Rev. Colman Farrell, O.S.B., librarian, directed the discussions. Following the informal program the guests were taken on a tour of the library and the book bindery. Representatives were present from St. Joseph's Hospital, Redemptorist High School, Ward High School, College of Mount St. Scholastica, St. Benedict's College, Maur Hill, Immaculata High School, and The Saint Mary College, Leavenworth.

QUARTERLY MEETING OF BROOKLYN- LONG ISLAND UNIT

The Brooklyn-Long Island Unit held its quarterly meeting at St. Brendan's Diocesan High School on Saturday, May 29th. Sister Mary Abigail, S.S.J., librarian of the school, acted as hostess. Right Rev. Timothy A. Hickey, pastor of St. Brendan's, welcomed the guests and in a short talk emphasized the important part played by librarians in directing the reading of our children.

Sister Mary Louise, who represented the Unit at the National Convention at Louisville this year, presented to the members many interesting topics gathered at Louisville and Sister also distributed printed copies of the book survey which the unit had worked on during the year. Dr. W. A. FitzGerald reported on the formation of the Manhattan unit which, like many other places, is following the example of the Brooklyn Catholic Librarians and forming a unit of its own to carry on more efficiently the work of spreading good reading among our growing Catholic boys and girls.

During the business discussions, Dr. FitzGerald was officially elected chairman of the Brooklyn-Long Island Unit. Arrangements were also made for the fall meeting.

Mr. Gillard, of St. Johns' University, outlined the courses which are being given at that institution for those who wish to specialize in library work. At present, there are courses in Classification and Cataloging and in Reference Work. Father Dunn, Director of the Library School, hopes to secure for his faculty the services of the best equipped librarians from school and public libraries to carry on the work.

Mrs. N. T. Cartmell, head of the Children's Literature Department of the Queensborough Public Library, outlined a course in Children's Literature and gave several good points gained from her many years of experience in teaching and directing children in the choice of books.

The final topic of the meeting was a resumé of the revisions and additions to the 1937 edition of Compton's Pictured Encyclopedia very skillfully presented by Mr. Martin Anderson of the Compton Company.

After the meeting a tempting luncheon was provided through the courtesy of Sister M. Lumena, Principal of St. Brendan's Diocesan High School. Members of the Junior and Senior Classes proved themselves to be very capable and efficient ushers and waitresses.

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John M. O'Loughlin

Editor

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CONGRATULATIONS!

We extend our hearty congratulations to the newly-elected officers of the C. L. A. Father O'Brien has been an active member of the Association from its inception. None has ever been more interested in its development, and none has ever been more willing to assist in that development. He brings to the office of president sound judgment and business acumen—qualities born of many years' experience. We know that Father O'Brien and his colleagues will not find the duties of office a burden, for the generous cooperation of the members will render "a supreme delight" the responsibility with which they are charged.

MONTHLY OR QUARTERLY? ? ?

For reasons of economy it has been suggested that the CATHOLIC LIBRARY WORLD be made a *Quarterly* rather than a monthly of ten issues. Of course, the decision rests with the members of the C. L. A. and the subscribers for our organ. What is *your* reaction?

REVISED EDITION OF LIBRARY HANDBOOK FOR CATHOLIC STUDENTS IN POPULAR DEMAND

So many Catholic Librarians and teachers have become acquainted with the utility of the *Library Handbook for Catholic Students* that a second edition was found necessary. In this new edition the compiler has added a number of titles to Reference Works, Catholic Sociological Books, etc., thus bringing the entire bibliography up to date. Mr. O'Rourke, now

librarian of the Public Library, Brockton, Mass., continues to maintain a lively interest in all forms of Catholic library activity.

Field Work for a Catholic Library*

FREDERICK P. KENKEL, K.S.G., K.H.S.

Director, Central Bureau of the Central Verein

A certain American divine declared: "Let us thank God for books"; good books, I would add, unfortunately, a necessary qualification at the present time. For the gift of good books, James Freeman Clarke, whose epigrammatic sentence I have just quoted, was willing to give "eternal blessings." Remembering, in the first place the Bible, and after that so many other great works in every department of human knowledge, indispensable to our science of God and His Church, to right thinking and right living, instructors in the higher things of life, guides to beauty and the enjoyment of whatever is written or fashioned in accordance with aesthetic canons, reflecting the laws and rules of the omnipotent God—with such books in mind, we need not, I think, hesitate to make ours the sentiment expressed by the author quoted. In fact, good books deserve an "eternal blessing."

But because of our respect, admiration and love of books, we perceive in any collection worthy of the name, an "armory of the mind," not a mere accumulation of volumes serving ephemeral purposes, but a repository of the monuments of the human mind, at the service of those who hunger after truth, knowledge, beauty. And the men and women, privileged to sustain, expand, and guard the contents of a repository of this nature, are charged with serious obligations, which they owe to the generation of today and generations yet to come. They help to mold, not merely the minds of those to whom they give out books, but they have in their power also the making of those who write and the relegation of others to oblivion. A mere knowledge of books in a librarian is not sufficient; it must be coupled with a fine sense of discrimination and the intention to promote what is true, good, noble, beautiful. Reading in itself is not necessarily a commendable occupation; one may waste one's time with books or read to one's eternal destruction. Dante, even 600 years ago, referred to the evil influence one book may exert. Francesca da Rimini arouses our compassion, as she tells the two visitors to Hades: "The book was the seducer!" but her words also convey to us a warning, especially the generation of today is unwilling to heed. Let me also point, in this connection, to the remarkable opinion expressed by Goethe, whom not a few of his contemporaries called "the great pagan." While in Italy, he was informed that the

* Paper read at St. Louis meeting.

Bishop of a city visited by him, had unostentatiously bought up the edition of an Italian translation of the poet's novel, "The Sorrows of Werther." Far from accusing the ecclesiastic of narrow-mindedness, or what not, Goethe, referring to the incident in the account of his journey, declares him "a wise man." And such wisdom every librarian must possess; some animals are not affected by the venom of snakes; man is never immune against sin.

A book need not be downright immoral, to be harmful to readers; the hero of Cervantes' immortal novel is a thoroughly moral man; in fact, his ethical standards are unusually sound. Novel-reading, nevertheless, proved his undoing. Turning on his deathbed to Sancho, his squire, the deluded Don Quixote says: "Forgive me, friend, for making you a madman by persuading you to believe, as I did myself, that there have been formerly, and that there are now, knights-errant in the world."

I am led to refer to these examples from the conviction that both parents and librarians generally are too tolerant of novel-reading, well satisfied even to know their children or pupils read novels. I am inclined to believe with Ruskin: "In general, the more you can restrain your serious reading to reflective or lyric poetry, history, and natural history, avoiding fiction and the drama, the healthier your mind will become." And if, what Frederic Harrison says, is true: "Now, to stuff our minds with what is simply trivial, simply curious, or that which at best has but a low nutritive power, this is to close our minds to what is solid and enlarging, and spiritually sustaining"—and it is true, what must not result from the great mass of our modern magazines, stories and novels, so many of which are not permitted to circulate in the Irish Free State?

I know, of course, that novels fit for the *Index*, are not permitted in Catholic libraries. But their very existence in the land obligates Catholic librarians to promote and inculcate in all those who may come under their influence, a love for solid books and good reading. The librarian of an institutional library should not be satisfied to purchase books, to classify, catalogue and loan them: the librarian should also be a tutor and mentor, possessed both of an abiding love of man and books. To bring together a certain individual and a certain book, chosen with discrimination to meet his or her particular present need of a spiritual or intellectual kind, may have results, the extent of which are beyond our ken. Just as one bad book may be the beginning of a life of crime or shame.

Permit me to quote, in this connection, a few sentences from the delightful classic, the *Philobiblion* of Richard de Bury, Bishop of Durham, who passed to his reward in 1345. "Since books are the aptest teachers," this medieval booklover writes, "it is fitting

to bestow on them the honor and the affection that we owe to our teachers." Ours being an age lacking in reverence, little reverence is shown books. They are in fact quite generally abused. Nor are most people inclined to believe with the Bishop of Durham that "a library of wisdom is more precious than all wealth," and that "all things that are desirable cannot be compared to it." An auto, the radio, picture-shows, and bridge, rank above books and libraries; reading is frequently resorted to to fill another idle hour. Parents, teachers, and librarians should realize that reading is not a school of virtue, nor does it of itself conduce to true knowledge. It were well, were people to meditate more and read less. There are, if anything, too many new books. Mass-production, applied to the making of books, of which today, more than ever, there is no end, is not favorable to true culture, serious thinking or wisdom. The curse of the profit-system is on it. Although a reader, collector, and lover of books since my boyhood days, I accept the opinion expressed by Henri Pene DuBois, as recorded in the "Literary Collector" some 30 years ago: "Those who read many books are similar to the opium-eaters. They live in dreams. . . . Books are the opium of the West. They are killing us." Hence, I have on more occasions than one said a stopping of printing presses for a year would be a blessing, having in mind the mass of ephemeral stuff that merely adds to our moral and intellectual confusion. The American people are furnishing the proof at the present time for the opinion expressed by one of the most distinguished historians of the 19th century, Niebuhr: "A people may read a good deal and nevertheless be corrupt."

This opinion is not opposed to Shakespeare's verdict of the man who "hath not eat paper, as it were, not drunk ink." Nor does it deny Richard de Bury's admonition: "Whoever, therefore, claims to be zealous of truth, of happiness, of wisdom or knowledge, aye, even of the faith, must become a lover of books." Both men have the reading and use of good books, conducive to the higher things of life, in mind. They would have turned in disgust from much of what is today called literature. And the Bishop of Durham also from the mass of books cheaply produced; "classics," printed on paper and bound in covers, insulting to good taste and the memory of the noble minds that produced the text. Are not books of this kind just that many witnesses of low standards of culture? Could a cultured individual really enjoy the product of a noble mind arrayed in a garb as cheap and nasty as the goods displayed in a ten-cent store? I believe it to be one of the offices of librarians to instruct those with whom they come in contact, not merely regarding the merit of books and their use, but to lead especially students to an appreciation of well-printed and artistically bound books. Printing

and bookbinding are a department of applied arts. But the very people who pretend to "love art," and may rave over "a genuine Velasques," price \$10,000, are not alone blind to the beauties of well-designed type and a well-designed title-page, but they lack appreciation also for noble bindings, artistically designed and hand-tooled. People, with money to spend for showy luxuries, which they may parade, would consider themselves too poor to expend even five dollars on the binding of a book. College librarians have, I believe, a rare opportunity to arouse in those who come to them for books, due appreciation of the aesthetic qualities we should want our printed friends to possess. Every College Library should, I believe, possess an exhibit either of originals or reproductions of pages in script or type of noble title-pages, set-up or engraved, of book-bindings, illustrations, such as etchings, engravings, wood-cuts from various centuries, and, last but not least, an ex-libris. Every library should possess a book-plate, indicative of the character and spirit of the institution it serves. An artistically satisfying ex-libris may be produced at low cost; even a linoleum-cut may serve this purpose, provided the design and the execution are appropriate to the particular institution the book-plate is intended for and the particular technique demanded by the materials in question.

QUALITY OF PAPER

While insisting on quality in books, I am reminded of the moral obligation of both custodians and readers to observe due propriety in the custody and handling of books. A people, as irreverent as ours is, can hardly be expected to display due reverence for books. The fact of the matter is, books are with us, generally speaking, shamefully abused. A brief list of second-hand books, recently issued by a Catholic bookseller at St. Joseph, Mo., ever so often remarks on the results of the abuses to which a particular volume had been exposed. On the other hand, old books obtained from Europe are almost invariably in good condition: clean, well-preserved throughout. It is in this regard those, to whom school and college libraries are entrusted, should exert an educative influence. They may well make their own on the remarks of the author of the *Philobiblion*: "Wherefore we deem it expedient to warn our students of various negligences, which might always be easily avoided and do wonderful harm to books." Even the first of Richard de Bury's instructions—"as to the opening and closing of books, let there be due moderation"—is as necessary today as it was in the 14th century. Likewise his admonition to those, who have the care of a library: "For it behooves us to guard a book much more carefully than a boot." For we know, besides the "class of thieves shamefully mutilating books, . . . who employ the leaves from the ends, inserted for the protection of the book, for various

uses and abuses," pilferers given to extracting entire pages from a volume or mutilating the text for the sake of an illustration. "A kind of sacrilege," Richard de Bury calls it, "which should be prohibited by the threat of anathema." I concur wholeheartedly; a college student, guilty of such an act, I would ostracize. The medieval book-lover, whose opinions on the subject I have quoted, declares the Savior had warned us by his example against all unbecoming carelessness in the handling of books. Having referred to St. Luke, the author of the *Philobiblion* continues: "For when He had read the scriptural prophecy of Himself in the book that was delivered to Him, He did not give it again to the minister, until He had closed it with his own most sacred hands. By which students are most clearly taught"—the medieval Bishop asserts—"that in the care of books the merest trifles out not to be neglected." A sentence, worthy of the recollection of every librarian.

Catholic librarians are faced with the further task of conveying to the Catholic public the knowledge of the purposes of a library and of its importance for Christian culture. Donations of money for libraries on the part of Catholics are all too few; even the number of books donated to Catholic libraries is comparatively insignificant. And but few Catholics are aware of the importance of preserving and depositing in libraries pamphlets, newspapers, documents, records, prints and maps. Catholic librarians should, I think, engage in propaganda among those with whom they come in contact, personally and with the Catholic public through the Catholic press, calling attention to the desirability of donating printed matter of the nature referred to to their libraries. I know of books having been destroyed because the owners wished to be rid of them; in one case a woman, not at all bookminded, prevented the destruction of a considerable number of volumes in fine old bindings of the 16th, 17th and 18th centuries, now in the library of the Central Verein. A janitor had received orders to burn them. Much, that would prove valuable to our libraries, is, I am certain, going to waste at the present time. A collector for over 50 years, I know from experience that, while the money Captain Kidd is said to have hid, may merely be another pot of gold at the end of a rainbow, diligent application to the task suggested by me will not lack results. More than one priest has, for instance, willed his library to our Central Bureau, which receives gifts of books almost daily by reason of the fact that we have consistently made known our policy: to seek to augment our own library and to donate to other libraries both duplicates and volumes not desired by us. College papers should lend space to the efforts of librarians. Publication of the list of donations and the name of donors is bound to help tease books and pamphlets from their hiding places. The "Annual Report of the

Librarian of Congress" is undoubtedly responsible for many additions to its collection of documents, letters, music, etc., because it lists important gifts and also the names of the givers.

A miscellaneous lot of books does not, in my opinion, constitute a library. On the other hand, it is impossible any collection of books should be complete. Strive as we may, this must remain an unobtainable ideal. But we can accomplish, what Oliver Wendell Holmes suggests: "Every library should try to be complete on something, if it were only on the history of pin-heads." I don't mean that I buy all the thrashy compilations on my special subjects, but I try to have all the works of any real importance relating to them, old as well as new. (Refer to the aid of booklovers and friends of libraries, miniature books; microscopic print, etc.) I sometimes fear, some of our libraries, or at least a considerable part of their present contents, will be of little value, let's say fifty years hence. Partly because, forced to serve today, they gather what the day produces and what will, in not a few instances, be thrash in the not too distant future. Hence we must strive to invest largely in books that have the promise of being more than ephemera. Let me quote also a sentence from Martin R. P. McGuire's article on "Medieval Studies in America," published in the April issue, 1936, *The Catholic Historical Review*: "In these days of bibliographical specialization one must combat a widely current but mistaken notion that some sort of magical connection exists between a huge pile of books and a useful piece of research." The low quality of paper and binding is another reason why our libraries will be a sorry sight some day. Let librarians choose, whenever their means permit of a choice, books well-made, because, custodians of the books which have come down to us from former centuries, they realize what a joy those honest volumes are and how noble they appear in comparison with the terrible products of modern "book-manufacturers." Let us prove our love of culture also by our books.

But lest I ramble on in this matter too long, let me hasten to close my little discourse, written, you may think, in the lounge of the "Hasty Pudding Club." But you will, I hope, forgive me, when you have learned that, an inveterate book-collector since my tenth year, the founder of a library devoted to books on a few subjects only, and consisting at the present time of 31,000 books, bound volumes of magazines, newspapers and pamphlets, besides many manuscripts, documents and letters, I had never yet been granted the opportunity to address Catholic librarians on a subject so close to my heart as books and libraries are.

However, I feel constrained to add just one thought to my previous remarks. It is not merely the fate

of books and readers that is given into the librarian's hands; the fate of authors even rests with them. Accepting the dictates of cheap reviewers, public opinion and the taste of the majority of readers as mandatory, librarians may assist an author in style to greater popularity, influence and—a big income. In the meanwhile, a truly noble writer may despair and suffer hunger. Dostojewsky is a case in point. Let Catholic librarians not merely dare swim against the stream, but even direct its course to an extent. Let them assist in making known authors and books, both new and old, of whose merits they are convinced. Why should an association, such as ours, not suggest even some Catholic publisher should bring out a new edition of a long forgotten or neglected book? A worthy edition, let's say of the "Devout Life" of St. Francis de Sales? I wonder at times, in how many Catholic libraries of our country this treasure of a book may be found? The laity know it not, generally speaking; in fact, available editions are disgracefully shabby. In France and Germany the book is widely circulated and few educated women, ignorant of the little volume, could be found in those countries. Its value outweighs that of half a dozen books of a spiritual nature more recently produced.

Now that I have exhausted, not my subject, but your patience perhaps, I shall attempt to regain your favor by wishing for every Catholic library in America, worthy of the name, generous patrons, who may make it possible for the custodians of these collections to rival Richard de Bury, of whom the editor of a modern edition of the *Philobiblion* says: "He had his scouts in every big book mart of Europe. Money is to him but 'mud and sand,' whensoever a rare codex is to be had." "We wanted manuscripts," he writes, "not money-scripts; we loved codices more than florins, and preferred slender pamphlets to pampered palfreys."

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Father Placidus Kempf, O.S.B., has found to his delight that it certainly pays to advertise. By June 1 over 970 magazines had left the Abbey Library at St. Meinrad.

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A Librarian's Viewpoint of Librarian-Reader Relation and Cooperation in the Catholic Literary Emergence*

LOUISE SANTINI, Librarian

College of Saint Teresa, Winona, Minnesota

Most of us who are here today are cognizant of the following important factors in relation to the Catholic Literary Emergence: that the literature of Catholic authors has improved in quality of style and literary merit; that it has increased in quantity; and that as a direct result of these facts, recognition is being given

* Paper read at Chicago meeting.

to this literature by both Catholic and non-Catholic literary circles.

There is nothing which the librarian welcomes more than this flourishing of Catholic literature, its sudden recognition and its popularity. We need no longer lament the lack of good Catholic books. The problem today is, how shall we popularize these books so that they will be read by the greatest numbers of people, both Catholics and non-Catholics; and are all types of Catholic readers able to find in the books which are products of this Catholic literary emergence those which are suited to their background of intelligence and education?

Let us answer these questions by asking other questions of importance: Who is the Catholic reader? How is he prepared to receive the output of the Catholic literary emergence? By what methods may we make him conscious of a growing Catholic literature, much different from that which to date has been his fare, and which will satisfy his every demand?

Consider the Catholic reader. He represents two extreme types, the very intelligent, well educated person who is able to read a heavy philosophical and psychological book and understand and enjoy it, and the individual with educational limitations, whose reading is confined to the daily newspaper, current magazine, light fiction, and biography. We may call the latter type the average reader or general reader. He makes up the rank and file of our Catholic population, and it is with him and his reading problems that Catholic librarians must cope.

In the first group, the Catholic author finds an excellent audience for his ideas. The intelligent reader will enjoy an author's book in so far as he contributes to the ideas of the author upon reading it. His enjoyment will in turn make him enthusiastic over the book and desirous of reading more like it. This reader gives a great deal of publicity to the book, since he is often in a position to guide the reading matter of others. In this group, we might class the Priests, the Catholic college professors, the Sisters, professional men and women, and some undergraduates of our Catholic colleges. The Catholic librarian's task would be simple enough, if she considered it finished when she had provided reading material for these individuals alone.

But, in addition to the intelligent Catholic readers, the Catholic librarian must concern herself with the reading of the children, adolescents, and the usual college student. With the exception of the very splendid list provided by Sister Cecil and the *Herald* of the Pro Parvulis Book Club, to date, we have failed to provide Catholic mothers and Catholic teachers with literary material for the child. Those mothers who wish to rear their children with the traditions of the Church are at a loss where to find books that satisfy the child's great capacity for reading and at the same time nourish and sustain his Catholic ideals.

In the great output of children's books from which we must make our choice it is necessary to decide the following questions concerning them: Which are Catholic in tone? Which are bad for the child? Which will teach, uphold, and foster the inspiring traditions of the Church?

We are very much concerned with the reading of Catholic college students during their period of training. That most Catholic students doff their Catholic education with their academic gowns is an accusation that both librarians and educators must take to heart. It is of primary importance to develop their tastes for the best literature while they are in college under the personal guidance of the librarian and the professor, so that later in life they may read such Catholic literature as will occupy their leisure time most profitably. It will be up to our Catholic graduates of colleges to see that public libraries have good Catholic books on their shelves, and when these libraries make an effort to provide them, that these books are not left on the shelves unused. It will be up to them to support Catholic circulating libraries, that failures of these libraries may not be blamed upon the lack of enterprise and the superficial education of the Catholic college student.

Unfortunately, we can never hope to make our Catholic literary-emerging-reading-public larger, if we work on the assumption that because a book is written by a Catholic it will be read by all Catholic readers. The Catholic reader for the most part is not constituted differently from the other readers because he is a Catholic. On the contrary, his reading will be governed by the same influences that govern non-Catholics' reading. He will read books for relaxation, escape, and entertainment, rather than for their contemplation and spiritual sustenance. Few Catholics seek mental stimulation, although they often read books that give information. The librarian who hopes to attract the general reader to the output of the Catholic Literary Emergence and who hopes to stimulate the reading books of Catholic authorship and books of real literary merit with true moral values, must first of all know her books, and secondly, must know her readers, as well as understand the reading trends of the day.

We cannot present the general Catholic readers with the important Catholic books without first preparing him for them. We must first overcome the prejudices of the effects of the dull, old Sunday-school book, the foolishly sentimental children's books, the badly written novel with its exaggerated religiousness. There need be no necessity to pamper his taste for the tawdry, but neither can we give him the best we have without first filling in the educational gap and leading him on from that material which he has been reading to that which he should be reading.

We have readers with one great common cause and belief, that of their Catholicity. We have suddenly

become aware of a great storehouse of good Catholic books to be made accessible to them, whatever their taste or appreciation might be. It is true that we are sadly deficient in some types of literature, but we can usually find the good books of non-Catholic authors as substitutes.

In this time of renewed efforts in Catholic action, there is need for the Catholic reader to avail himself of the main currents of Catholic thought. There is no better method to do this than for him to become acquainted with the works of the famous Catholic thinkers and philosophers of whom we may single out Ernest Dimnet, Jacques Maritain, Christopher Dawson, D. B. Wyndham Lewis, Christopher Hollis, Father John A. Ryan, G. K. Chesterton and Hilaire Belloc. If the demand is made for poetry, we may suggest without hesitating, the poems of Aubrey De Vere, Coventry Patmore, Gerard Manley Hopkins, Francis Thompson, Alice Meynell, Eugene Field, Alfred Noyes, Padriac Colum, and Joyce Kilmer. If the demand is made for the romantic novel, we may produce any of the works of Maurice Barings, Mrs. Wilfred Ward, Ernest J. Oldmeadow, Sir Philip Gibbs, Enid Dennis, Compton McKenzie, Frank Spearman, Sheila Kaye-Smith, Owen Francis Dudley, and the translation of the great foreign novels of Alessandro Manzoni, Handel-Mazzetti, Sigrid Undset, Gertrude von Le Fort, and Francois Mauriac.

In mentioning these Catholic authors, we fully realize that we have made great strides in the field of literature within the last fifty years. Now it is up to the librarians, publishers, and educators to cooperate in making this literature known to the general public and especially to the Catholic world. This might be accomplished by carrying out the following suggestions:

First: Since there is a great need of lists and systemized guidance for the Catholic reader, we might form a Legion of Decency for Books fashioned after the Legion of Decency for movies, not necessarily having the same name, but having the purpose of guiding the reading of Catholics. We must realize that not everyone is prepared to read even some of the great Catholic books and many will never be in a position to read them profitably. Therefore, it would be a great blunder for the Catholic librarian, or any person in a position to guide the reading of individuals, to recommend to the wrong person certain Catholic authors and even great non-Catholic authors. This body might publish a list with annotations including books recommended without restriction, and books recommended but with certain restrictions of interest to certain types of readers, and books that are not recommended at all. This body might also make an effort not only to include books which are apologetic or social treatises designed mainly for the Catholic intellectuals, but more books of recreational value for

the general reader, especially those which have great literary and artistic merit in addition to a true moral value, and books of information written in a simple clear language and style.

Second: Greater publicity might be given all Catholic literary endeavors by the publishers of magazines and newspapers. The lists of books compiled by this group of censors and reviewers should be published in every Catholic newspaper and magazine and as many non-Catholic organizations as possible. The Catholic book of literary merit should be widely advertised by the publisher, the librarian, and the patron of Catholic libraries.

Third: An index to the Cardinal Hayes Literature Committee Book Survey might be published. Although this quarterly is an excellent guide to Catholic books, the old issues are of little value since it is very difficult to locate titles without a yearly index. Occasionally, it may be an excellent idea to publish an accumulation of this bibliography.

Fourth: Renewed efforts might be made to enlarge the membership of the Catholic Library Association including more public librarians and more members of the clergy, in fact anyone interested in disseminating knowledge, further Catholicity, and a greater Catholic literature. The opinions, criticisms, united cooperation and financial assistance of such a group would make possible many of the projects which the Association has set out to accomplish.

NEW BOOKS

PHILOSOPHY AND RELIGION

Arendzen, Rev. John P., D.D. *The Holy Trinity*. 256 pp. New York: Sheed. \$2.50.

As in his work on the Incarnation, so now Dr. Arendzen writes for the educated layman with wonderful lucidity, treating the doctrine of the Holy Trinity as to its foundation, history, the objections brought against it, and the practical consequences of the doctrine for the believer.

Colligan, Rev. J. J., S.J. *Cosmology*. New York: Fordham University Press. \$1.50.

The Scholastic treatise on Cosmology is given in clear fashion in this new text of the attractive Fordham University series.

Eustace, C. J. *Mind and the Mystery*. New York: Longmans. \$2.50.

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Garrigou-Lagrange, Rev. Reginald, O.P. *Providence*. Translated by Dom Bede Rose, O.S.B., D.D. St. Louis: Herder. \$2.75.

The first part of this volume is a summary of the great work of Pere Garrigou-Lagrange, *God: His Existence and His Nature*, and the second, less technical and more appealing, is a discussion of the opportunities of a life lived by Faith under an all-seeing and loving Providence.

Lepicier, Cardinal. *Our Father*. Foreword. Analytical Index. London: Burns, Oates & Washbourne. \$2.

The late Cardinal Lepicier has explained each petition of the *Pater* with depth and piety.

Meyer, Rev. Fulgence, O.F.M. *Conferences for Married Men*. x and 796 pp. St. Louis: Herder. \$1.75.

A series of conferences for a layman's retreat, framed by an experienced missionary.

Mayne, T. G. *Morals and Marriage*. New York: Longman. \$1.25.

A thoroughly Catholic but striking treatment of marriage in its various aspects, with emphasis on it as a moral bond and a sacrament.

HISTORY

Hudson, Nora, A.M. *Ultra-Royalism and the French Restoration*. New York: Macmillan. \$3.75.

A scholarly study of the years around 1830, impartial in its treatment of the French Church at this crisis.

Peers, E. Allison. *The Spanish Tragedy*. New York: Oxford University Press. \$2.50.

Professor Peers, qualified to write on this subject as are few others, gives a lucid exposition of the political situation in Spain at present.

BIOGRAPHY

Bowen, Lieut.-Col. Francis J. *Father Constant Lievens, S.J.* St. Louis: Herder. \$1.25.

A well-narrated sketch of the Flemish Jesuit missionary called "The Apostle of Chota-Nagpur" in Western Bengal who is as remarkable for his spirit of prayer as for his success in making conversions.

Keyes, Frances Parkinson. *The Life on Earth of the Little Flower of Lisieux*. Illustrated. New York: Julian Messner. \$2.

A splendid fictionalized account, sympathetically written by a prominent non-Catholic literary woman, of the externals of the career of the Little Flower.

Sister Mary Hortense Kohler, O.P. *Life and Work of Mother Benedicta Bauer*. Sister Mary Fulgence Frantz, O.P. Translator of Documents. Introduction by Rev. Clement Thuente, O.P. Preface by the author. 39 illustrations. Appendix. Critical Notes. Bibliography. Index. xix and 356 pp. Milwaukee: Bruce. \$3.

From rich documentary sources is drawn this first of the two volumes devoted to the life of the valiant foundress and the chronicles of the Dominican Sisters of the Congregation of St. Catherine of Sienna, Racine, Wisconsin.

Nedoncelle, Abbe Maurice. *Baron Friedrich Von Hügel*. New York: Longmans. \$3.

A study of the great figure in the Modernist crisis, giving Von Hügel's philosophy and a sympathetic interpretation of his character and works.

O'Rahilly, Prof. Alfred. *Father William Doyle, S.J.: A Spiritual Study*. New York: Longmans. \$3.

The fifth, enlarged edition of the life and letters of one of the most talked-of saintly men of this generation, the Irish World War chaplain who prepared for his martyrdom of charity by heroic penance and prayer.

Rene-Bazin, Marie. *Some Sisters of Mine*. London: Burns, Oates & Washbourne. 5 s.

The daughter of the famous French novelist has had her first book crowned by the French Academy so sensitively and attractively has she sketched the lives of a group of religious, Helpers of the Holy Souls.

BIBLIOGRAPHY

O'Rourke, William T., B.L.S. *Library Handbook for Catholic Students*. Rev. ed. Preface. xiv and 184 pp. Index. Bibliographies. Milwaukee: Bruce. \$2.25.

This is a revised edition of a library tool which has been accorded wide favor by Catholic librarians. The compiler has added a number of titles especially to the list of reference books and Catholic sociological works.

FICTION

Graves, W. W. *The Broken Treaty: A Story of the Osage Country*. St. Paul, Kansas: Journal Press.

A romance of the Osage Indian region during the Civil War, using well a historic background including the Catholic missionaries.

MacManus, Francis. *Candle for the Proud*. 250 pp. New York: Sheed. \$2.50.

A moving story of Donnacha MacConmara, spoilt priest and poet in eighteenth-century Ireland, whose early days are given in this promising young Catholic Irish author's *Stand and Give Challenge*.

FOR CHILDREN

Moran, Berdice Josephine. *Verses for Tiny Tots*. Illustrated. Glossary. 96 pp. Milwaukee: Bruce. \$1.

Verses for children telling the life of Christ from the Creation of the world to the Resurrection.

AMONG THE PAMPHLETS

Biblical Commission. *Rome and the study of Scripture*. A collection of Papal enactments on the study of Holy Scripture together with the decisions of the Biblical Commission. Revised and enlarged edition. St. Meinrad, Ind., Abbey Press, 1937. 84p. 30c (postpaid).

English texts of documents and decisions from the encyclical "Providentissimus Deus" (1880) to the latest decisions (1923).

Catholic Teachers' Assn. of Brooklyn. *A plan for instructing little children who are preparing to receive their first Holy Communion*. Paulist, 1937. 46p. 10c.

Lessons on dogma "worked out from the catechism for a group of seven-year-old Public School children." Illustrated.

Confraternity of Christian Doctrine. A course of study in religion for Catholic children who attend public school, Grades I through IV. Developed as a manual for the use of priests, religious and lay teachers in Religious Vacation School classes. St. Anthony Guild Press, 1937. 36p. 10c.

New edition of this religious vacation school manual. . . . The same. Grades V through VIII. . . . St. Anthony Guild Press, 1937. 44p. 10c.

Frassrang, Michael X. *Sinners and saints*. Paulist, 1937. 23p. 5c.

Discusses the Church in the light of sinners and saints. Gilbert, Dan. *The Biblical basis of the Constitution*. Danielle Publishers, 5472 Gilbert Drive, San Diego, 1936. 83p. 50c.

Develops the relations between Biblical and Christian principles and those of the Constitution.

Godden, G. M. *Communism in Spain, 1931-1936*. America 1937. 22p. 5c.

Detailed account of the origin and spread of Spanish Communism.

Grimley, Bernard. *The Spanish conflict*. St. Anthony Guild Press, 1937. 30p.

General analysis. Lord Daniel A., S.J. *We're Told: Religion in Russia is free*.

Queen's Work, 1937. 31p. 10c.

Verses and cartoons satirizing the new Constitution. Maurin, Peter. *Preface to communism*. Thomas

Barry, R.F.D., 2, Princess Anne, Maryland, 1937. 16p. 10c.

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